being raised from this mortality to a state of immortality, and being brought before the bar of God, to be judged according to our works. Then if our hearts have been hardened, yea, if we have hardened our hearts against the word, insomuch that it hath not been found in us, then will our state be awful, for then we shall be condemned: for our words will condemn us, yea, all our work will condemn us; we shall not be found spotless; and our thoughts will also condemn us; and in this awful state, we shall not durst look up to our God; and we would fain be glad if we could command the rocks and the mountains to fall upon us, to hide us from his presence. But this cannot be; we must come forth and stand before him in his glory, and in his power, and in his might, majesty, and dominion, and acknowledge to their everlasting shame, that all his judgments are just; that he is just in all his works, and that he is merciful unto the children of men, and that he hath all power to save every man that believeth on his name, and bringeth forth fruit mete for repentance.

And now behold I say unto you, then cometh a death, even a second death, which is a spiritual death; then is a time that whosoever dieth in his sins, as to the temporal death, shall also die a spiritual death; yea, he shall die as to things pertaining unto righteousness; then is the time when their torments shall be as a lake of fire and brimstone, whose flames ascendeth up forever and ever; and then is the time that they shall be chained down to an everlasting destruction, according to the power and captivity of Satan; he having subjected them according to his will. Then I say unto you, they shall be as though there had been no redemption made; for they cannot be redeemed according to God's justice; and they cannot die, seeing there is no more corruption.

Now it came to pass that when Alma had made an end of speaking these words, the people began to be more astonished; but there was one Antionah, who was a chief ruler among them, come forth and said unto him, What is this that thou hast said, that man should rise from the dead and be changed from this mortal to an immortal state, that the soul can never die? What does this Scripture mean, which saith that God placed Cherubims and a flaming sword on the east of the garden of Eden, lest our first parents should enter and partake of the fruit of the tree of life, and live forever? And thus we see that there was no possible chance that they should live forever. Now Alma saith unto him, This is the thing which I

was about to explain. Now we see that Adam did fall by partaking of the forbidden fruit, according to the word of God; and thus we see, that by his fall, that all mankind became a lost and a fallen people. And now behold, I say unto you, that if it had been possible for Adam for to have partaken of the fruit of the tree of life at that time, that there would have been no death, and the word would have been void, making God a liar: for he said, If thou eat, thou shalt surely die.—And we see that death comes upon mankind, yea, the death which has been spoken of by Amulek, which is the temporal death; nevertheless there was a space granted unto man, in which he might repent; therefore this life became a probationary state; a time to prepare to meet God; a time to prepare for that endless state, which has been spoken of by us, which is after the resurrection of the dead. Now if it had not been for the plan of redemption, which was laid from the foundation of the world, there could have been no resurrection of the dead; but there was a plan of redemption laid, which shall bring to pass the resurrection of the dead, of which has been spoken. And now behold, if it were possible that our first parents could have went forth and partaken of the tree of life, they would have been forever miserable, having no preparatory state; and thus the plan of redemption would have been frustrated, and the word of God would have been void, taking none effect. But behold, it was not so; but it was appointed unto man that they must die; and after death, they must come to judgment; even that same judgment of which we have spoken, which is the end. And after God had appointed that these things should come unto man, behold, then he saw that it was expedient that man should know concerning the things whereof he had appointed unto them; therefore he sent angels to converse with them, which caused men to behold of his glory. And they began from that time forth to call on his name; therefore God conversed with men, and made known unto them the plan of redemption, which had been prepared from the foundation of the world; and this he made known unto them, according to their faith and repentance, and their holy works; wherefore he gave commandments unto men, they having first transgressed the first commandments as to things which were temporal, and becoming as Gods, knowing good from evil, placing themselves in a state to act, or being placed in a state to act, according to their wills and pleasures, whether to do evil or to do good; therefore God gave unto